# CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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## ORIGINAL COMMUNICATION.

Our thanks are due to the author of the following remarks. The variety which must be observed in a newspaper obliges us to divide the article.—The remainder shall be given next week.

### CHANGES OF ORTHODOXY

WITHIN THE LAST HALF CENTURY.

I conceive that it will hardly admit of dispute, that the character of what is denominated orthodoxy has been modified in many respects, and in some particulars has undergone essential changes within the few last years. In what respects it has been modified or changed, and how far we are justified in referring these effects to the exertions of Liberal Christians, it may not be so easy to decide.

These are certainly interesting subjects of inquiry; and we cannot but flatter ourselves that a careful examination of them will lead to a result highly satisfactory to the friends of rational Christianity.

Our first inquiry is—In what respects the character of orthodoxy has been modified or changed? I am aware that attempts have been made to show that no important changes have taken place in the views of the orthodox in regard to the essential doctrines of the Gospel; that the system is essentially the same now, as in the days of the reformers, of Augustine, of the Apostles, and of Jesus Christ himself. It is one of the leading designs of Milner's Church History to prove an uninterrupted line of orthodoxy extending from the Apostolic age to the present. Dr Beecher, in his celebrated sermon, entitled "The faith once delivered to the saints," has pursued the same track; and a host of writers in sermons and in the periodical works of the day, have claimed for the Evangelical System, as they choose to denominate their views of christian truth, the credit of having been held by the true church in every age, as constituting the faith of Christ.

To any one tolerably versed in Ecclesiastical history, it must appear astonishing, that any sect of Christians should claim for the peculiarities of their system this distinction; as though the church had preserved a consistency in doctrine during the whole period of her existence, or as though what is denominated orthodoxy had been the same in every age.

But our inquiry relates to changes of recent date, such as may be attributed to the influence of Unitarian exertions, and therefore, such as have occurred since these exertions began to be made. To bring our inquiry within definite limits, it may be stated in this form. In what respects has the character of orthodoxy been modified or changed within the period of the last half century?

This period has been rendered memorable not only for the great political events by which it has been marked, and by the unexampled progress that has been made in every department of human learning, but also by the zealous and successful efforts which have been made to sap the foundations of religious error and intolerance, and to build a purer and a fairer system, on the sole foundation of the word of God. It is the age of Priestley, and Lindsey, of Wakefield and Cappe, and of other distinguished Unitarians both dead and living on the other side of the Atlantic. It is the age which in our own country and in this highly favored portion of it, has produced friends and champions of Liberal Christianity, of which any age might well be proud. Men, distinguished not less for their scholarship and their piety, than for their efforts to promote just and rational views of religion, and for the success with which those efforts have been crowned.

The changes which have taken place during this period, in the character of orthodoxy, relate either to the doctrines of which that system is composed, or to the spirit with which they are held.

1. As it respects the doctrinal views of the orthodox, if we take for our guide the representations made of the system or of parts of the system, by its advocates who lived before the commencement of this period, and indeed, till within a very few years, and such as are given us by leading men of the party at the present day, we can hardly fail to be convinced, that a very perceptible change has taken place in the character of orthodoxy—that some of the most obnoxious parts of the system have been discarded or at least kept out sight; and that the system, as it now stands, approaches much more nearly to rational Christianity, than it did a very few years since. Is not this fact virtually admitted by the orthodox themselves, when they complain of the unfairness of some of our writers, who in proposing to show what Calvinism is, tell us what it was a century or two ago? If there has been no change, then we are justified in referring to Calvin and Edwards and the Assembly's Catechism for authority, when we wish to learn or to teach others, what is the system now embraced by our orthodox brethren, and they ought to be the last to complain of the practice. If, on the other hand, a change has been made, and the representations given of the system now, do differ in several respects from the representations made by the authors to whom we refer, then it must be apparent to every one that they have just cause for complaint; but then too they must admit, that orthodoxy does not possess that fixed character which they have claimed for it; that like other human systems it is subject to change, and that as orthodoxy now is not what it was fifty years ago, so it is very possible, that what will be denominated orthodoxy fifty years hence, may be something widely different from that to which the name is now applied.

The fact is well known, that the orthodox do complain loudly and bitterly of the course which has been adopted by some of the leading Unitarians of the present day, and this fact is sufficient of itself to convince us that a change has taken place, either in the persons who make the complaint, or, in the views of the great body of the orthodox.—For admitting that the persons who make the complaint, do it from policy and to save appearances, and not because they feel that they are wronged by it, still the fact that it is deemed good policy to make the complaint, evinces that a change has taken place somewhere, in the public mind, if not in themselves, in consequence of which change, representations once regarded as just and perhaps loudly called for by the sterner orthodoxy of a former age, would now be listened to with incredulity, horror or disgust.

I do not see how the force of this argument can be evaded. The complaint of unfairness is either made from a conviction that it is just or that it is politic. In the one case it proves that the system held by the persons who make the complaint is, in some respects at least, a different system from that which prevailed in a former period; and, in the other, it proves that the old system has lost its hold on the public favor, and has given place to a system more in accordance with the spirit of the age.

Whence the outcry raised by the orthodoxy of the South against the orthodoxy of the North? Has there been no cause? Is Calvinism of the old school evidently the same as that of the new? Is it the same at Princeton and at Andover, in Baltimore and in Boston? Is not the one form more revolting to our reason and our feelings than the other? Have not the most obnoxious parts of the system been discarded or thrown into the back ground by the men who give the tone to public sentiment among the orthodox of New England; while further south they are retained and defended as essential parts of the system? untenable as we may deem the creed of the Andover school, it surely is preferable to that which prevails at the seminary over which Dr Miller presides. The Trinity of Distinctions for which Prof. Stuart contends, if it be not a virtual abandonment of the old doctrine, and nothing more than Unitarianism dressed out in the trappings of orthodoxy, has the merit, to say the least, of hiding its deformities, in a good degree from superficial observers, and its inconsistency with the principles of sound philosophy and common sense is much less palpable—forces itself upon our notice in a manner much less obnoxious, than that of the scheme which prevailed fifty or even twenty years ago.

Some doctrines, which once formed a part of the orthodox system, it is well known have been formally discarded by the great body of the New England clergy. Such are the doctrines of the imputation of the sin of Adam, and of the righteousness of Christ, and the old Calvinistic doctrine of the atonement, which limited its efficacy to a small part of mankind.

The doctrine of election and its more repulsive concomitant, the doctrine of the final reprobation of the wicked, if not formally discarded, are studiously kept out of sight—and this is done systematically, and, it is believed with the advice and consent of the men who take the lead in the movements of orthodoxy in this section of our country. I consider this as a great point gained. It is not only a virtual acknowledgment that the tendency of the doctrine in question is pernicious; but I think we may indulge the hope that the fears expressed some years since in an orthodox journal of the day, will soon be realised; and that these and kindred doctrines, when they shall have ceased to be set forth by the ministers of religion as the essential doctrines of the Gospel, will soon lose their hold on the public favor, and be discarded as having no solid foundation in reason or the word of God.

Perhaps the greatest change that has taken place in the views of the orthodox, relates to the doctrine of the atonement. We have already alluded to the striking contrast presented by the old calvinistic and the modern or Hopkinsian form of this doctrine. But this is not the most important modification of the doctrine which the present age has witnessed. It was indeed an important step to pass from the belief of a particular to that of a universal redemption. But to a liberal mind the most repulsive part of the calvinistic doctrine of the atonement was, the disparaging views which it gave of the character of God, representing the Father of mercies in the light of a vindictive, wrathful, sovereign, burning to take vengeance on his erring and guilty, but weak and helpless offspring, and refusing to be reconciled to them, but by the payment of a full equivalent for every one of their offences.

Such representations, shocking as they now appear, at no very distant period, were perpetually made in books, and pamphlets, and discourses from the pulpit, and even found their way into the Songs of Zion, which were sung in all our Churches. But are such representations made now? And if they were made, would they be relished? Would they even be endured in an enlightened congregation? What minister now thinks of selecting for the services of the sanctuary, the most obnoxious parts of the most obnoxious hymns of Watts? Or if any venture under the shelter of his venerated name to do this, would they be willing to do it in their own name? Would they be willing to give such a description of God in a sermon written by themselves, as they might perhaps, venture to read in a hymn written by another. I am persuaded that they would not;—and I am persuaded further, that better, nobler, more just and scriptural views, are entertained, and exhibited to the people, by orthodox ministers generally throughout New England, and especially in those parts which are most exposed to Unitarian influence, or where Unitarianism most prevails.

And this observation, I think might be applied to several other doctrines of the calvinistic system. They are retained in name and some of them unquestionably in substance; but they have yielded something to the liberal spirit of the age. They certainly present themselves with a milder aspect in a less repulsive form. If there are deformities which cleave to them, which are a part of themselves, and which cannot be separated from them but by their mutual destruction, these deformities it must be admitted are studiously concealed, and not, as formerly, boldly exposed to the public eye. And this, as was before intimated, I cannot but regard as a very encouraging circumstance, both as it indicates a favorable change in public sentiment, calling for this concealment, and as it seems to promise, that what is too deformed to be exhibited before an enlightened public, cannot long retain its place in any popular system of theology.

## REVIEW.

*A Discourse delivered at the opening of the Christian Meetinghouse in Boston, at the corner of Summer and Sea Streets, December 29, 1825, by* SIMON CLOUGH, *Pastor of the First Christian Society in the City of New York. Published by the request of the Society.* Boston, Isaac R. Butts & Co. 12mo. pp. 36.

We have read this discourse with great pleasure, and can speak of it with unqualified approbation. Mr Clough shows himself to be an ardent friend and bold asserter of Religious Liberty. It is delightful to hear the notes of freedom and right poured forth with energy. They need to be sounded at the present time, and in our land, for spiritual tyranny was never more busy in its attempts to inthral the people. We are glad this voice has come from the midst of the people, we rejoice that the poor have taken to themselves the name of Christians, and disclaimed the authority of the church, or its ministers in determining what they shall believe, or what name they shall bear. The Sermon before us contains independent and manly thoughts, forcible reasoning, and happy illustration. Above all, its spirit is excellent. The preacher speaks frankly and utters sentiments that may give offence to the lovers of power, but he does not speak with passion, nor with fretfulness. He writes as if he knew that what he said was incontrovertible and eternal truth, and therefore that it required neither concealment, equivocation, nor anger, but honesty and courage. This is the temper in which truth, and especially religious truth should always be advocated, and we hardly know which should receive the greater share of our pity, the man who resolutely encounters and seeks to oppress the truth, or he who holds it with trembling, and speaks it in a whisper.

Mr Clough takes his text from our Saviour's parable, in which he likened the kingdom of heaven to leaven, Matt. xiii, 33, and applies this parable to the subject of Christian Liberty. His plan is first,

"To explain what we understand by Christian Liberty, and secondly to show that Christian Liberty shall finally become coextensive with Christianity.—Christian Liberty is the necessary emanation of two great principles, which are naturally connected with Christianity, 1. duty to search the Scriptures, 2. a right to interpret them. Christian Liberty must be opposed to all spiritual tyranny and domination, whether it be exercised by civil rulers, ecclesiastical authority, or the majority of the church."

A considerable part of the discourse is occupied in tracing the character of religious domination, as it has appeared in different ages. Having for its origin and support that love of power which is a principle of human nature, it has been exhibited alike by Catholics and Protestants, by the early Reformers, and by the sects that have sprung up under the sanction of their names, so that the Protestant Reformation was far from being complete in this one point of Christian Liberty.

"It is evident, then, that the principles, upon which the Reformation was advocated and carried on, were never fully acted upon in the different sectarian bodies founded by the Reformers. They asserted the sufficiency of the Scriptures and the right of private judgment, which they exercised in defiance of the bulls of the Pope, the anathemas of councils, and the authority of the state; and they ought to have been freely extended to every member of the Protestant church, and handed down inviolate to the latest posterity.

"The christian denomination, with which I have the honor of being connected, have seen the consistency, and acknowledged the propriety, of these great principles of religious Liberty, and have given the world a practical illustration of them, by founding upon them the churches that have been gathered by their instrumentality, and making them the principles of action in the administration of church government. The Scriptures of truth are considered the only written rule of faith and practice among us, and each individual member is left at liberty to exercise and enjoy the right of private judgment, both as it relates to doctrine and practice. The only necessary prerequisite to become a member of a christian church, is the christian character, and the only qualification necessary to secure and perpetuate that membership is a life of piety and devotion. We maintain that God is the sole arbiter of conscience, and that no devoted Christian is, or can be accountable to any human tribunal on earth for believing the doctrines, and obeying the precepts of the Gospel. That all such tribunals as are invested with dominion over the faith and practice of others are popish, tyrannical, and antichristian, and that where they are established, they must become the bane of Christian Liberty. Churches have a right, when an individual member renounces the Christian faith, becomes contentious, introducing divisions into the body, or is immoral in his conduct, to put such a member away; but not for exercising the right of private judgment,—for this equally belongs to all."

We can judge of the future progress of Christian Liberty after considering the obstacles with which it has had to contend—such as, 1. ecclesiastical domination; 2. erroneous doctrine.

"After the death of the Apostles, Christianity was chiefly propagated by Gentile converts, and among idolatrous nations. The Gentiles, although they embraced the christian religion, yet retained the prejudices of education, and explained the Scriptures according to the systems of their most popular philosophers and their own vulgar prejudices; by which means the pure doctrine of the Gospel was grossly corrupted. The Jews, converted to Christianity, brought along with them their prejudices, and contributed their part towards giving a false shade to many parts of the New Testament. Add to this, many ambitious and designing men found it extremely useful to make some other alterations for personal benefit. The Roman Catholic system appears to be a heterogeneous mass, made up of these several ingredients. And when error assumes the garb of truth, takes its stand among the articles in a confession of faith, receives the sanction of an ecclesiastical council and is continually insisted on as constituting some of the essential doctrines of the Gospel; it is no easy matter for an individual to rise above the force of education, and the influence of associated feelings, and stem the tide of popular opinion.

"Among the many unscriptural doctrines, that have been taught in the successive ages of Christianity, the following will be found to hold a conspicuous place. The supremacy and infallibility of the Pope; transubstantiation; the consecration of the host; purgatory; transmigration; the worship of images; offering prayers for the dead; praying to the virgin Mary; hereditary depravity; all unregenerate men sinning continually by necessary consequence; the imputation of moral actions; the death of Christ a vicarious sacrifice; the doctrine of satisfaction; the trinity; the worship of a triune God; infant sprinkling; eternal election and reprobation; God has decreed whatsoever comes to pass; the doctrine of necessity; the perseverance of the saints. These have all, at different periods of the christian era, passed for divine truths and important doctrines of the Gospel. Some of them were rejected by the Reformers, and others retained."

Another powerful enemy to Religious Liberty, is superstition or that sentiment which clings to venerated persons, things and opinions. Other enemies are ignorance and prejudice.

Besides the nature of the obstacles by which Christian Liberty is surrounded, many happy circumstances justify the hope that it will hereafter be coextensive with our religion. 1. The prophetic language of the New Testament which seems now to be in fulfilment.

"It is to us a source of pleasure, that we have not only seen this flood of darkness and corruption at its highest pitch, but for some centuries past, we have seen it gradually retiring. In the glorious struggle at the period of the Reformation, the tops of the rugged rocks and barren mountains first appeared, but the extensive plains and fruitful valleys, designed for the happy abode of man, where they shall pluck the olive branch of peace, and live in the full enjoyment of Christian Liberty, will rise to view by and by. We have the fullest assurance of this in the word of God.

"2. The goodness and justice of the cause itself. Christian Liberty, in the light in which we have explained it, is one of the most rational and consistent things on earth; and spiritual tyranny and domination, the most absurd and inconsistent."

3. Its congeniality with the nature and constitution of man. We extract the following fine remarks.

"Liberty is the native element for which the Creator seems to have framed the constitution of all animate nature. This we see in the vast creation below the human species. How intolerable is the cage of bondage to the feathered songster, who has fledged his wings and warbled his notes in the enjoyment of liberty! And with what joy will he renew his song, and with what delight will he cut the air, when he is liberated from his gloomy prison! And how many animals, if confined, will sicken, pine away and die! Thus we are taught the great moral lesson, that liberty is precious to all the works of God, that live, and move, and have a being.

"Liberty is the native soil of man, in which the intellectual faculties of the mind and powers of the soul grow, open, expand and ripen into human perfection. This maxim will hold good as applied to the sciences, government, or religion. And every Christian ought to be left at the same liberty to examine the Book of God, that he is the works of nature; and this free investigation is as essential to the cause of Christianity as to natural philosophy. And as the nature and constitution of man prompt him to exercise this liberty, it is cruel bondage to deprive him of it; for of all kinds of bondage, the bondage of the mind is most intolerable."

4. The present motion of the Christian world seems to be towards the great principles of Religious Liberty. Mr Clough takes a brief view of the different parts of christendom. We can only quote the following passages which contain important facts respecting the theory and practice of the Methodist Church.

"Many of the Methodists, whose ecclesiastical form of government is founded upon the most arbitrary principles of any of the Protestant sects in America, as light breaks in upon them, begin to realize and sensibly feel the accumulated load with which they are weighed down, and have requested of the General Conference to grant a lay delegation. The request appears to be imperative, has been urged with a manly spirit, and, to judge from present appearances, must be granted, or a division will necessarily take place in that body. Besides, a spirit of inquiry is disseminating itself among the class-leaders and principal members in the society, who are approximating towards liberal sentiments."

Our limits forbid farther remarks. We have been liberal in our extracts, because we have found nothing that affords so full and favorable a view of the principles of the "Christians" as this discourse. The sect is gaining adherents, and it is desirable that we should understand its character. As far as we can judge, its members are simple and avowed Unitarians, the progress of whose opinions among the lower classes of the community will do very much towards dispelling ignorance, fanaticism and false religion. Our readers will be able to judge for themselves, from the statement which Mr Clough gives of what he and his friends consider "the *first principles* of the Gospel."

"1. The doctrine of one God. 2. That this one God is the benevolent Father, and righteous Governor of the whole human family. 3. That all have sinned and come short of the glory of God. 4. That Jesus of Nazareth is the promised Messiah, the mediator between God and men, and the Savior of sinners. 5. That God, by his Holy Spirit, exercises a moral influence upon the hearts of men, in reclaiming them from vice. 6. The death and resurrection of Jesus Christ. 7. The free forgiveness of sins, on the ground of the rich mercy of God. 8. The necessity of repentance toward God. 9. Faith towards our Lord Jesus Christ. 10. The necessity of holiness of heart and purity of life—11. The doctrine of a future state of immortality. 12. That God is no respecter of persons, and that he will render to every man according to his works."

*Address delivered at the Tenth Anniversary of the Massachusetts Peace Society, December 25, 1825. By William Ladd, Esq.* pp. 27.

This is a sensible and well written address. We do not know that it contains any new views, but it is fitted to strengthen the spirits of the friends of peace, and to encourage them in continued exertions. It is liable, in common with most occasional discourses, to what we consider a serious objection. It has no single aim, seeks not to establish *one* important truth, or to illustrate one part of the general subject, but goes over the whole ground, and of necessity is very cursory in its examination of the topics presented. We are confident that public speakers mistake in taking such wide views. If they wish either to concentrate attention, or to produce subsequent effect, they should select some point, and bring to this all their powers of argument and description. Mr Ladd has noticed the changes in public opinion on subjects connected with war, the popular objections against peace, the favourable omens of the present day, the instructions of Christianity, and the considerations arising from a future and endless existence. Now this was certainly too comprehensive a plan, and we have only a glance at each of these important themes. Mr Ladd reminds us of the improvement in public opinion concerning piracy, judicial combat, slavery, and prisoners of war. Since opinion, the queen of the world, has altered her decisions on these matters, she may come to esteem the love of military glory and the other passions which give birth to war, disgraceful to humanity. But war has its defenders, who say that it gives opportunity for the display of fortitude and heroism. So, answers Mr Ladd, did the inquisition. But without war, what shall we do for materials for history? Enough will be found to interest us in the improvements of society in all its departments. But war is an interesting spectacle. So is a city on fire. A martial spirit is necessary for self defence. So, in the reign of Elizabeth, was a sword worn at every one's side. Your schemes are chimerical and utopian. Every good project was so esteemed at its commencement. We shall lose the "pomp and circumstance of glorious war." No, we shall lose its horrors and its miseries. Among the auspicious circumstances of the present day Mr Ladd mentions the formation of peace societies on both sides of the Atlantic; the glorious stand made against slavery, both in this country and Great Britain, for the soldier is as truly a slave as the negro; arbitration on national differences, and the abolition of private war on the ocean; and what deserves notice more for its singularity than its magnitude, the interchange of captured standards between France and Spain. As Christians we have in the prophecies of the Old Testament, in the precepts of Jesus and his apostles, and in the character of the first Christians, sufficient ground of hope, and as Christians we are urged by the motives of a future life, and the worth of the immortal soul, to throw all our influence into "the pacific scale." Such is an epitome of the address. We extract two passages, which will show the manner of the writer. After describing the horrors attendant on the famous campaign in Russia, he adds,

"Nor is this all,—no, nor trampled harvests,—nor burning cottages,—nor plundered villages,—nor sacked cities;—no, nor houseless age, nor starving childhood, nor even the shrieks of virgin beauty, flying, in vain, from the hot pursuit of lust; no, these do not fill up the picture. In the back, ground, obscured from vulgar gaze, the aged parent, robbed by the conscription or impressment, of his last earthly hope,—the widowed mother, with her defenceless orphans,—the betrothed virgin, with all her fond anticipations blasted, and the cup of connubial felicity dashed untasted from her lips,—and the thousand ramifications of misery, wherever there are hearts to bleed or bosoms to heave,—all these are necessary to make up the scene.—And when all these well authenticated facts, and ten thousand others, are collected together, and there is added to them, all that the most vivid

imagination can conceive, still the picture falls far very far, short of the original. Now what is the cause of all this intensity of suffering? Ambition. And who feeds this insatiable monster with applause, without which it must die? We, the people."

We purposely omitted the mention of the following objections to peace.

"But, say our opponents, war is necessary to drain off the refuse of society, and cleanse the body politic of its peccant humors; a fine compliment to the dignity of human nature in general, and to the army and navy in particular! But fact speaks a contrary doctrine, and assures us that where one vagabond is disposed of in war, ten others are made; to say nothing of the brave, the generous and humane, who, infatuated by a love of fame, rush blindly into the same destructive vortex.—That war corrupts the public morals and lowers the standard of morality is proverbial; so that a nation that engages in war, for the purpose of mending its morals, acts as wisely as the man, who subjects himself to a loathsome disease, in order to purify his blood."

# CHRISTIAN REGISTER.

**SATURDAY, FEBRUARY 11, 1826.**

It has been sometimes thought an argument against Unitarianism, that its advocates are not on all points agreed in their views of Scripture truth, and some even of its friends have been disturbed at the differences of opinion which are allowed. But we conceive that, properly considered, this circumstance is rather a favorable than an unfavorable one. These differences do exist, and are not to be avoided by any precautions of any sect;—how much less by a sect whose main principles are based in liberality.

It is a fundamental principle that every man must read, judge, and believe for himself, without any external constraint from any source—whether it be the inquisition, or the excommunication of the church, or the tongue of slander, and the loss of reputation, or denial of church privileges to those who cannot subscribe to some human creed. Every thing is inconsistent with true Christian Liberty and the principles of the Reformers, just so far as it is used to bias, to bribe, or to compel the faith of any one. Now the Unitarians—to their praise be it spoken—have always acted on this principle. They never have made assent to a human creed a test of christian character. They never have displaced the Bible by articles of their own, nor made it essential that men should interpret the Bible according to their understanding of it. They have made the holy Scriptures alone their essential creed; and have been willing to receive every honest and good man who receives that volume.

Therefore they expect differences of opinion in the interpretation of scripture, and do not suffer them to break the unity of their body. Thus far they have been faithful to their principles. Believing that *though there is a diversity of operations there is yet the same spirit;* and pursuaded from all experience that uniformity of faith is impossible; they are willing to forbear one other in love, and maintain the unity of the spirit in the bond of peace. We trust that this temper will continue; and that this class of Christians never will imitate the many sects of the Protestant world, in forsaking that great principle by which they separated from the Romish communion, and establishing their own infallibility in the place of the Pope's.

Instead then of being uneasy at the variety of opinion, which on some points exists amongst us, we should regard it as a proof that we are true to our principles. More than this; we should regard it as a proof of the *correctness* of those principles themselves. For compare our situation in this particular with that of the orthodox. There are differences amongst us. So there are amongst them; differences as many, as great, as invincible. In what a countless variety of shapes are their dogmas held! and in what irreconcilable ways have they been explained and interpreted! Orthodoxy is a perfect cameleon. As you see it in different places it wears different colors; and by the very nature of the system, every one must hold that his own color is the true one. Not only the system, but his interpretation of the system is infallible. What is the consequence? Each must contend for it—and in doing this, history tells us, how in times past, they discussed its "form and nature," till

> "So high at last the contest rose
> From words they almost came to blows."

It has been so even to the present day. Who does not know there are two parties among the orthodox Episcopalians—in spite of their articles? Who has forgotten how reverend divines—all orthodox—uttered their bitter and thorough going anathemas against other orthodox divines, from the pulpits and presses of New York? Who does not know that orthodox Princeton has a professor, who prints what a professor of orthodox Andover thinks dangerous heresy, and denounces accordingly—while the denunciation is sent back again from Princeton, very heartily, but in great love? Who does not know that Andover professors, in spite of their five years subscription, have published views of important doctrines which do not agree with each other; and that an orthodox minister, not a professor, preached and published an alarming protest against one of them? So that the Unitarian body is not really divided in sentiment any more than the orthodox.—There are unavoidable differences in each.

But they hold agreement to be essential; we do not. They pretend to uniformity; we do not. Here there is an inconsistency on their part, with which we are not perplexed. They tolerate diversities, though their fundamental principles forbid them to do so; we tolerate them, because our fundamental principles require us to do so.

There is no reason then to be apprehensive on this ground. If agreement were essential, it is impossible; and being impossible, we should rejoice that it is not essential. If subscription to a list of articles were warranted by the Gospel, it would not secure this object; we should therefore rejoice in believing that it is not warranted. We have otherwise studied to little purpose the history of the church and the lessons of experience.

Mr Buffum of Salem has just published a handsome edition of *Hints for the Improvement of early Education and Nursery Discipline*, said to have been written, we forget upon what authority, by a sister of Mrs Fry. Our readers cannot have forgotten the admirable paragraphs on education, selected from this work, which have heretofore adorned the columns of the Register, and remembering them, cannot need any testimony of ours to the excellence of the book. We know nothing of the kind which contains so much valuable matter for the guidance, (especially of young parents,) in the early management of their children. A copy of it should be found in every nursery; and we are glad to see it in a form so handsome that none need be ashamed to lay it on the parlor table.

## MISCELLANY.

Extract of a letter from a gentleman recently returned from England.

"The cabin was well filled; in going out we had eighteen, and in returning, seventeen passengers. Among the eighteen were eight, and among the seventeen were seven of different religious denominations; but we had no controversies, nor any thing like wrangling. One universal spirit of peace and kindness prevailed. During both passages there was not an angry word uttered, nor a sour look exchanged. Nor was this all. So soon as they were able, the cabin passengers met every day at 11, A. M. for prayers, when Catholics and Protestants, Unitarians, Trinitarians, Swedenborgians, Friends, &c. &c. united in the same offices of devotion, and never in any church was there greater regularity and solemnity.

"We lived in harmony; we cultivated only kind and generous feelings; and we separated with the kindest and most friendly wishes. My Unitarianism was no bugbear in Scotland, although I came often and most frequently in contact with *Seceders*. Not a word was uttered against Unitarianism. On the contrary, the genuine principles of Protestantism were stedfastly maintained, and character, not opinions were regarded as the *test*. I was charmed with such liberality of spirit. I might also add, for to me it was matter of astonishment, that in the families of decided Calvinists a known Unitarian should not only be asked once, but urged constantly when present, to conduct family worship; and by Seceder ministers, to say grace at their tables.

"I ought not to omit saying that among the English Unitarians a lively interest is taken in the cause of truth in the U. States, and the most excellent feelings are manifested."

The French have been excited by the reappearance of a lost work of their favorite Fenelon, as the English by that of Milton's Treatise. It is a letter to the King. It has been beautifully published in Paris, embellished with portraits of Louis XIV and Fenelon, and a fac simile of the first page of the manuscript. It is called a monument of literary, historical, and political curiosity, concerning the existence of which doubts have long prevailed. The letter is said to utter plain truths boldly, and to hold language which few dared to assume to the ambitious Louis. He complains of the intrigues of courtiers to augment the power of the king; of their flagrant and unblushing acts of injustice; of the royal caprice; of public robberies disguised under the name of conquests and defended by frivolous pretexts; he speaks of the real impotence of the prince, surrounded by hosts of bold bad men, who tyrannised under his name, and of the just jealousy of foreign courts. The people, says he, are overwhelmed with sickness and despair. Sedition gradually lights her torch in every quarter—popular commotions, long unheard of, are becoming frequent. You are reduced to the shameful alternative either of leaving sedition unpunished, and letting it with impunity enlarge its ranks, or of inhumanly massacring those whom you have driven to despair, by snatching from their mouths their bread to support your wars.

Education is recently attracting the same attention in Sweden as elsewhere. The king has patronized the system of mutual instruction, and addressed a circular to all the consistory courts in the kingdom, recommending the adoption of the plan, not only in the towns, but in the villages and other localities. Sixty new schools have been formed; and a society is actively engaged in foreign correspondence, and in the publication of school books. In Norway the same thing is commencing.

The Pope is said to have instituted *an Asylum for assassins* in Ostia, and three other unhealthy towns. The Papal Edict states, that it is for the purpose of repeopling those places. Every assassin who flees to one of these towns, which are about ten leagues from the spot where the greatest number of travellers are murdered, is to be free from further pursuit.

Mr M. T. C. Gould, of Philadelphia, proposes to publish, in semi-monthly numbers, reports of sermons, preached by ministers of the Methodist Church—each number to contain a sermon and a prayer, taken down in short hand. He has been in the habit of taking notes of sermons, and has by him a large number. All which shall be published are to be submitted to the revision of the authors. Mr Gould thinks that as the Methodist ministers are not accustomed to write their sermons, and consequently few have ever been published by them, this may be the means of preserving and diffusing much valuable matter which would otherwise be lost.

Visit of Kapiolani, a christian chief woman of the Sandwich Islands, to a volcano.

"Before her arrival at the volcano, she was met by a priestess of Pele, (the reported goddess of the volcano) who warned her not to proceed, as, in case she did, the god would come out and destroy her. Kapiolani demanded who she was, that thus addressed her? The reply was, "One in whom the god dwells." "Then," said Kapiolani, "you are wise, and can teach me; come and sit down." She seemed loth to obey, but Kapiolani insisting on her compliance she yielded. Food was offered her, but she said she was a god, and did not eat. She held a piece of tapa in her hand, which she said was a *palapala* (a writing, or letter) from *Pele*.—She was requested to read it, but was reluctant, and when forced to comply, she muttered over a medley of nonsense. Kapiolani then produced her spelling-book and hymns, and said, "You have pretended to deliver a message from your god, but we have not understood it; I will now read you a message, which you can understand; for I too have a *palapala*." She then read sentences from the spelling-book and some of the hymns, and spoke to the impostor concerning Jehovah the true God, who made all things,—of Jesus Christ the only Saviour,—of repentance and a new heart. During the conversation, the woman held down her head, and was silent; and when Kapiolani had finished her address, she said, the god had left her, and she could make no reply. Being afterwards invited to eat, she partook without ceremony.

While on her way to the volcano, "she was accosted by multitudes, and entreated not to proceed, lest the goddess of the volcano should be provoked to destroy her.—But she answered, "If I am destroyed, then you may all believe in Pele; but if I am not, then you must all turn to the *palapala*."—When near the crater, a man, whose duty it is to feed Pele by throwing berries and the like into the volcano, entreated her to go no farther. "And what," said she, "will be the harm?" The man replied, "You will die by Pele." Kapiolani answered, "I shall not die by your god. That fire was kindled by my God." The man was silent, and she went onward, descended the crater several hundred feet, and there joined in a prayer to Jehovah. She also ate the berries consecrated to Pele, and threw stones into the volcano. "All the district," said the headmen of Kapiolani to Mr Richards, "see that she is not injured, and have pronounced Pele to be powerless." *Miss. Herald.*

The following Letter, from a Scotchman visiting N. York, was published in the *Christian Reformer*, and is a curious specimen of that mixture of truth and error, which so often attends the fairest representations of travellers. As such we publish it.—Our readers will discover the mistakes for themselves.

"Respected Friend,—I take up the pen to reply to your long-neglected letter. The principal reason of my delay is, that much of my leisure time has been taken up in writing and copying pieces for a religious periodical. Being acquainted with the Editor, I wrote a defence of Dr Priestley in reply to charges made against his character by Mr M'Calla, a minister in Philadelphia, which have been published, and several other articles. Unitarianism in this country is continually on the increase. I only begin to learn its extent. The Universalists are nearly all Unitarians; they have about 300 churches in the States and ten periodical works. They have two large churches in New York; I attend one of them. Mr Dodge, the minister, is a Unitarian; he was a Calvinistic Baptist minister, for 40 years. Mr Walter Balfour, one of Mr Haldane's Baptist preachers, has joined the Universalists; he is a Scotchman from Bannockburn. Another body of Unitarians are called the Christian Society. They are Baptists; they have nearly 300 churches, and are rapidly on the increase; they have some periodicals; one is entitled "The Gospel Palladium."

"I also understand that the Quakers are generally Unitarians. I see they have published "Penn's Sandy Foundation Shaken."—Elias Hicks, one of their greatest preachers, is decidedly Unitarian. They have about 700 societies in the States. But perhaps the greatest body of Unitarians in the world, are the Congregational Unitarians of the United States; they are most numerous in Massachusetts. It is said that one half of the people in that State are Unitarians. This body contains many eminent men, among whom I may name, &c. The number of their periodicals I do not know; the names of some of them are, 1st, "The Christian Disciple;" 2nd, "The Christian;" 3d, "The Christian Examiner and Theological Review;" 4th, "The Christian Philanthropist;" 5th, "The Liberal Recorder;" 6th, "The Liberal Christian;" 7th, "The Unitarian Defendant;" 8th, "The Unitarian Miscellany;" 9th, "The Christian Register;" 10th, "The Christian Inquirer."—"The North American Quarterly Review," is also in their hands. President Cooper, of Carolina University, and President Holley, of Transylvania University, are Unitarians; also, President Kirkland, of Harvard University. Such are some of the proofs of the extensive spread of Unitarian principles in the United States of America. Mr John Quincy Adams, the present President of the United States, is a firm Unitarian; it is said that many of the principal men in the States are such. The Orthodox are much alarmed, and express great fears for the fate of their favorite system."

The diligence and anxiety with which Luther labored at his translation of the Bible is evinced by the fact, that a select party of learned men assembled with him daily to revise every sentence; and they were known to return fourteen successive days to the reconsideration of a single line, or even a single word.

When Melancthon, during the heat of controversy of the Reformation, once visited his mother, she spoke to him of her forms and manner of devotion. "But what," said she, "am I to believe amidst so many different opinions of the present day? "Go on," replied he, "believe and pray as you now do, and have done before; and do not disturb yourself about the disputes and controversies of the times."

Luther describing the monks of his day, says, "Their fasting is easier to them than our eating is to us. To one fasting day belong three days of devouring. Every friar to his evening collation has two quarts of beer, a quart of wine, spice cakes, or bread prepared with spice and salt, the better to relish his drink. Thus went these poor *fasting* brethren. They grew so pale and wan they were like the fiery angels."

Luther himself, when a monk, is said by Melancthon "to have submitted to the severest discipline, and far surpassed the others in the various exercises of reading, disputation, fasting and prayer. As he was neither small in person nor feeble in constitution, I have been astonished at the small quantity of food which he required; for I have known him when in perfect health, neither eat nor drink for four days successively; and for a considerable length of time subsist on a slight allowance of bread and a herring day after day."

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—In religious matters, many persons are more influenced by names than things—are governed more by prejudice and party, than reason and truth. Various examples, which forcibly illustrate this remark, have come under my observation.

When pursuing my preparatory studies at an academy, I had for my room-mate, one of those hopefully pious young men, who are under the patronage of the education Society. One Sabbath morning, an elderly clergyman, whose name was unknown to any of our boarders, delivered a Sermon on faith. At the dinner table, the discourse received many complimentary remarks; but from no one did it receive such unqualified praise as from the hopefully pious youth. He observed that he had never listened with deeper interest to any preacher, notwithstanding the slight impediment in his delivery; and that he had never heard so clear, intelligible, convincing, scriptural exposition of this fundamental doctrine of the Gospel. After the table was dismissed, our landlady, distinguished for her orthodoxy, took the young man aside, and informed him that the preacher whom he had complimented so highly was not sound in the faith; that he had been dismissed from his society in Connecticut for his unitarian heresy; and of course, though she had not heard his morning performance, it must be heretical. This conversation was overheard. The subject of the preacher was again introduced at the tea table; and he of the hopeful piety took occasion to say, that the afternoon's discourse was not only erroneous in sentiment, but destitute of all literary merit; and that having more fully considered the bearings of the morning's discourse, he felt in duty bound to pronounce it radically defective in sentiment, and of very dangerous tendency, and totally opposed to the saving faith of the Gospel. Such is the force of prejudice in the minds of many who profess to be seeking after the truth; and such is their willingness to be led captive by silly women.

Another instance of the same kind occurred a few winters since, in a neighboring town. When the minister of the place was ordained, he was supposed by some to be a moderate calvinist. He however exchanged freely with the liberal and orthodox. One of his society, a widow of very respectable standing, acquirements, and endowments, had become so strongly prejudiced against unitarians, as to declare she would never hear one preach, and more especially that she would never hear that particular one, who had filled the place vacated by the appointment of Professor Murdock. One pleasant Sabbath, she heard a stranger preach, with whom she was perfectly delighted. She told her son on returning home, that such were the true, faithful preachers of the Gospel, and added, "if we could only have such men for missionaries, the heathen world would soon be converted to christianity." When within a quarter of a mile of the meeting house, on their return in the afternoon, the son observed to his mother, that he believed she had promised never to hear Mr —— preach. "So I have." replied the good lady. "Well, you *have* heard him this morning; and the man you have so highly extolled is no other than that same heretical Mr ——." "Then turn about the sleigh." "No," replied the young man, "I am going to meeting; if you are not disposed to accompany me, you must return on foot." Will you believe me, Mr Editor, this good lady got out of the sleigh, and walked home nearly two miles, through the snow.

I could relate more examples; but more are unnecessary. These fully illustrate the principle. I am fully convinced, that, could the great majority of orthodox christians hear unitarian preachers, without knowing them to be such, they would generally be equally delighted. Perhaps they will be ready to say the same of unitarians. If they are not, I am ready to say almost as much. I am ready to say that unitarians take all possible pains, in consistency with their duty, to hear the most popular of the orthodox preachers; and that they are frequently very much pleased—because all of the orthodox preaching that is good for any thing—that is *intelligible*—is unitarian; and if their preachers will be at the trouble of inquiring of their church members respecting their views on the trinity—total depravity—election—moral inability—final perseverance—and the operation of the spirit, they will find them, with a very few exceptions, unitarian in sentiment. I have tried this plan to my own satisfaction. And if our unitarian preachers would only exhibit that earnestness in their preaching which the sentiments they are advancing require, they would fully answer the wants of the great majority of the orthodox party. Yours,

A Country Schoolmaster.

FOR THE CHRISTIAN REGISTER.

At this season of the year, I often wish persons afflicted with colds, would stay at home on the Sabbath, and not disturb minister and congregation by repeated coughing. My pew is fortunately near the pulpit, and I am not so much annoyed as many others, though the evil I complain of is to me a great one. A friend who sits remote from the preacher, has informed me, that he frequently cannot hear much more than half the discourse, so great is the noise made by coughing.

If people who have colds will go to church, they certainly can do much to prevent coughing during the service. I have known my pastor at the commencement of his sermon, almost entirely check a tumultuous noise, merely by asking his hearers to refrain from coughing. T. M. A.

## CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[To February 4.]

In Senate.—A resolution was offered by Mr Dickerson, to authorise the Secretary of the Treasury to distribute annually among the several states and territories, the sum of three million dollars, for the purposes of Education and Internal Improvement; to be apportioned among them according to the rate of direct taxation.

On motion of Mr Lloyd, the Senate took up the report, made by him, from the Committee of Commerce, on the 25th inst. adverse to the petition of certain merchants of Baltimore, who pray that the present duty of one dollar per quintal on imported dried fish may be reduced to 15 cents per quintal. The report was concurred in without debate or division.

Mr King of Alabama rose, and said it had become his painful duty to announce the death of his honorable colleague, *Henry Chambers*, who died on the 25th of last month, while on his way to the seat of Government to enter on the discharge of his duties in the Senate.

In the House.—Mr Reed, of Massachusetts, laid a series of resolutions on the table, directing the Secretary of War to lay before the House the survey of a Canal Rout between Buzzard's Bay and Barnstable Bay; the surveys of the Island of Nantucket for the purpose of making a harbor there for the protection of ships, and for the purpose of projecting a system of defence, should it be determined hereafter to be necessary; and the survey of the Harbors of Marblehead and Holmes' Hole, to ascertain the practicability and utility of improving those Harbors by the erection piers.

Mr Bartlett moved an appropriation of $2500, for repairs of Fort Constitution, at Portsmouth in New Hampshire; and accompanied his remarks in support of the motion, by reading an extract from the official returns of Col. Wool, the Inspector General. The motion prevailed.

The Speaker laid before the House a communication from the Secretary of War, accompanied by a statement of appropriations for the service of the year 1825, shewing the amount appropriated, under each specific head, the amount expended under each, and the balance remaining unexpended on the 31st Dec 1825.

The House adopted the resolution calling on the President for information on the subject of Panama, in the form in which it was amended by Mr *Webster*, by a vote of 124 to 40.

## STATE LEGISLATURE.

In Senate. The bill establishing the Society for Theological Education in Cambridge, passed to a second reading.

The orders of the day on the bill for the relief of Poor Debtors, and on the report of the Committee on the petition of John Skinner and others, were called up and laid on the table.

A resolve for the support of certain deaf and dumb persons, passed in concurrence.

The following bills passed to be engrossed.

A bill to incorporate the Boston Marine Rail-Way, (with an amendment.)

A bill in addition to an act incorporating the Ware Manufacturing Company.

A message was received from the Governor, relating to the public lands of this Commonwealth in

the state of Maine, which was read, and with the documents accompanying, committed to the Committee on public lands.

IN THE HOUSE. On motion of Mr Minot, of H. it was

*Resolved*, That Messrs Minot, Gould and Pierce be a Committee to inquire into the expediency of providing by law that all Cashiers and Clerks of Banks, and other Corporations, shall on application of any Assessor or Assessors of any town disclose to such Assessors the number of shares owned by any inhabitant of the said town.

The Committee who had under consideration the bill from the Senate, providing for the erection of another building in the state prison yard, reported that the same ought to pass without amendment.

Mr Winthrop of B. from the select Committee on the bill to incorporate the Master, Wardens and Members of the Washington Lodge, in Roxbury, reported that the same ought not to pass.

The bill to establish an Academy in Barre, by the name of the Boylston Academy, was rejected in compliance with the report of a select Committee thereon.

The following bills passed to be engrossed.

A bill in addition to an act for incorporating certain persons for the purpose of building a Bridge over Connecticut river, between Northampton and Hadley, and for supporting the same.

A bill to incorporate the Boston and and Sandwich Glass Manufacturing Company.

A bill to establish the Wareham Cotton Mill Company.

A bill to incorporate the New England Society for the promotion of Manufactures and the Mechanic Arts.

Mr Wheaton, of Norton, from the Committee on Education, reported a bill to incorporate the Massachusetts Scientific Library Association.

On motion of the same gentleman, that committee were, at their own request, discharged from the further consideration of the petition of the Trustees of the Deerfield Academy, praying that their Academy may be incorporated into a Scientific and Agricultural School, "as the subject is already before the House in the orders of the House."

The two Houses met in convention, agreeably to assignment, for the purpose of filling the vacancies in the Board of Trustees of Amherst college. On counting the votes it appeared that James Fowler and Samuel Howe were chosen.

The resolves from the Senate on the subject of the claim on the U. States, were amended by substituting therefor the resolves yesterday proposed by Mr Dexter of B. declaring that the Legislature concurs in the sentiments expressed in the Message of the Governor on the subject, and feel the greatest confidence in his exercise of the powers heretofore delegated to him respecting the same; and that the present state of the claim requires the immediate attention of the Senators and Representatives of this State in Congress.

The bill to incorporate certain persons by the name of the Society for the promotion of Theological Education at Cambridge, was read a third time, and passed to be engrossed in concurrence.

## CITY AFFAIRS.

COMMON COUNCIL, Feb. 6. A communication from the Directors of the House of Industry, stating that it will be necessary to have a further appropriation of 3000 to complete the fence round the farm, was read and laid on the table.

The committee directed to consider and report some practicable plan by which juvenile offenders may be reformed as well as punished, made a report recommending the following resolutions for the adoption of the City Council;

*Resolved*, It is expedient that the North Jail in Leverett-street, and so much of the South Jail as the convenience and safety of the other prisoners permit, should be continued as a House of Correction for male and female adults.

*Resolved*, That so much of the East building at South Boston, which was erected and is or may be fitted as a House of Correction, be appropriated as a House of Reformation for juvenile delinquents; under the care of the Directors of the House of Industry, until the orders of the City Council.

*Resolved*, That a committee be appointed with full authority, to apply to the Legislature for such powers and authorities as may be deemed expedient or necessary to carry into effect the design of the City Council in establishing a house for the reformation of Juvenile delinquents.

These resolves were passed. And an order passed authorising the same committee to apply to the Legislature for the powers mentioned in the third resolve.

## FOREIGN INTELLIGENCE.

DEATH OF THE EMPEROR ALEXANDER. *Latest from Europe.* The packet ship Howard, Captain Holdrege, arrived 2d inst. from Havre, whence she sailed on the 20th of December, to which date we have received papers. The most interesting intelligence, if we except the state of the London money market, is the account of the death of the Emperor Alexander, who died at Taganrock, after a few days illness. This intelligence reached Paris on the evening of the 18th of December, by a telegraphic despatch, dated from Strasburgh on the same day. His death is said to have been occasioned by a sore leg, which brought on an attack of erysipelas. The Grand Duke Constantine, Viceroy of Poland, inherits the throne of Russia. Alexander was born 22d December, 1777, and ascended the throne 24th March, 1801. The Grand Duke Constantine was born 18th May, 1779.
*N. York Paper, Feb. 3.*

The accounts from London are to the 17th of December, which announce further failures, and give very gloomy accounts of the state of affairs there. A meeting was held at the Mansion House on the 14th of December, convoked by the Lord Mayor, to take into consideration the alarming situation of money matters in that city. Mr Thomas Wilson addressed the meeting at some length, and concluded by offering a resolution approving of the course intended to be pursued by the Bank of England, in order to relieve the existing distresses, and expressing a conviction of the solidity of the bankers generally. He was followed by Mr Baring, who approved of the proposition made by Mr Wilson. He stated his conviction that nineteen out of twenty bankers were perfectly good, and that the embarrassments arose from panic and not from any real distress.

After this debate the resolution was unanimously adopted, and signed by all the members present.

Accounts had reached Berlin from the celebrated traveller in Africa, Dr Ehrenberg, dated at Cahira. They announce the death of his companion, Dr Hemprich, who died at Massana, the principal post of Abyssinia, on the 30 of June of an epidemic fever.

The small Theatre at Stockholm was destroyed by fire on the 24th of Nov. The actors and audience escaped with difficulty, as the fire originated under the building. A man and two women were burned to death. The loss is said to be very great.

PARIS, DEC. 16. The news from Greece is very alarming for that unfortunate country. The Austrian Observer states, under date of Constantinople, Nov. 18, that the Ottoman fleet entered Navarin on the 5th of that month. It appeared that the Greeks had been deceived by a report designedly spread by the Captain Pacha that the Musselmans were first going to Hydra and Spezzia. Thus, whilst their squadrons expected the enemy between Milo, Santorin and the eastern point of Candia, it passed in front of Rhodes, and proceeded immediately for its destination. It is believed that a part of the Ottoman fleet is going to blockade Missolonghi. This news is confirmed by letters from Zante of the 19th of Nov. which state that this fleet had passed in sight of Patras on its way to Missolonghi.

According to the Austrian Observer, the Greeks have only a force of 3 to 4000 men, with which to oppose this formidable expedition, although the government had ordered a levy of 15,000 men.—The most efficient corps they have is a regiment of 8 to 1200, and a squadron of 120 men organized in the European style by Col. Tabvie, who is a naturalized Greek. The Egyptian army is represented as in a flourishing state, being composed of 9,800 infantry, and 1,400 cavalry, besides 5000 Albanians. The camp of Ibrahim at Modon has never been attacked by the Plague.

## DOMESTIC INTELLIGENCE.

HAMPSHIRE MISSIONARY SOCIETY. The receipts of this Society for the year ending Aug. 16, 1825, were $1837. This sum was received from towns and parishes, female associations, individuals, new settlements, and for interest on fund notes, dividends on insurance stock, &c. The expenditures of the Society for missionaries employed in Maine, Vermont, New York, Ohio, and Virginia, and for books, pamphlets, &c. were $1614. From Aug. 16, to Oct. 31, 1825, the Treasurer received $503, and paid to missionaries $130. He also received 100 Bibles, a donation from a gentleman of Boston.

NAVAL ESTABLISHMENT. In the House of Representatives of the U. S. on Monday last, Mr Bartlett, from the Committee on Naval Affairs, reported a bill to increase the naval establishment of the U. S. which proposes that it shall consist of one Vice Admiral, two Rear Admirals, thirty Captains, thirty Master Commandants, two hundred and twenty Lieutenants, ten Chaplains, fifty Surgeons, sixty-five assistant Surgeons, fifty Pursers, twenty Sailing Masters, four hundred and fifty Midshipmen, thirty Boatswains, thirty Gunners, thirty Carpenters, twenty Sail Makers, and such number of petty officers, seamen, ordinary seamen, and boys, as the public exigencies may require, to be determined and assigned to the different Navy Yards, stations, and vessels in the navy, under the direction of the President of the U. S. The other provisions of the bill relate to matters of pay, detail of service, &c.

COLOMBIA. It appears from information received by way of Jamaica, that the election in Colombia has terminated in the unanimous reelection of the Liberator Bolivar, as President of the Republic, and in the election, by a majority of votes, of the Vice President, General Santander, who, during his late term of office, in the absence of the Liberator, has exercised the functions of Chief Magistrate.

SHIPWRECK. The brig Somers, Frisbee, from Cronstadt, for Boston, struck on York Ledges, on Friday, 3d inst. and was entirely lost, vessel and cargo, (said to be worth from 80 to $90,000.) The Captain and crew took to the boat, and after being exposed to the inclemency of the weather five hours, were taken up by the sloop Elizabeth, Carter, from Belfast, for Boston, and landed at Gloucester on Saturday morning, all of them more or less frost bitten. Captain F. reached town yesterday afternoon.

MR CURSON. We understand that a letter has been received in town, from Mr Curson, which relieves the distress the friends of that gentleman have experienced since the intelligence last received from him. Mr Curson on espying persons on the Island, left the vessel, without being opposed, as was represented by the Captain, and with but one sailor on board. He found *three* persons on the Island, who informed him that they had been cast away there, 56 days previous, that four of their companions were on a neighboring Island, and they 7, were all remaining of a crew of 43; the rest having perished from drowning, hunger, and exposure. Mr C. took the first three into his boat to carry them to the vessel, which, as he approached, made off. Perceiving their Captain's determination to leave them, he was compelled to return to the Island, where he passed a night of suffering and distress. His boat being but 13 feet long, could accommodate none of the shipwrecked crew, so that, having obtained a sail of them, he was obliged to leave them as he found them. On his passage to Matanzas, to which he directed his course, he lost himself among the Islands, and was five days on the water, without compass, quadrant, or any provisions, save what birds they happened to shoot. He arrived at Matanzas 7th Jan. from whence he went to New Orleans. The vessel wrecked was a Patriot privateer.
*Newburyport Herald.*

Mr Curson deserves the Humane Society's gold medal. What does the Captain of the Gen. Warren merit?

FIRES. The large and valuable Cotton Factory, containing 5000 spindles, and owned by Messrs Alby, Brown and Slaters, in Slatersville, Smithfield, was consumed by fire. We understand that the fire was occasioned by a furnace recently erected for warming the Factory. Loss estimated at $80,000—no insurance. *Prov. Jour.*

We regret to add to other accounts of losses by fire, the destruction of the Washington Factory, in Coventry. This Factory, we are informed, was uninsured, and has not been in operation for some time past. The fire was communicated from a blacksmith's shop underneath the building.

INTERESTING. Mr Woodhouse, the Surveyor General of the British Customs, has arrived in this city from New Brunswick. We understand that this gentleman was sent out from London to regulate all the British Custom Houses in North America and the British West India Islands. He has visited Halifax, St John, and St Andrews, and will proceed hence for Barbadoes. It gives us pleasure to state that he has addressed a letter to the Collector at Halifax, giving it as his opinion that he had put an interpretation upon that part of the late Colonial Trade Act—which relates to the intercourse of this country with the Colonies, not intended by the British Government, and recommending him not to enforce the act, according to his construction, until he should receive further advices from England. *N. York Gaz. Feb. 2.*

MYSTERIOUS. We learn from Mr Jackson, of the Fulton Street house, that Mr JAMES BROWN, of Pittsfield Mass. who we mentioned was reported to have been drowned in crossing from Governor's Island to this city on the 1st inst. is probably alive and well. It is ascertained that he lodged at Mr Case's Orange County House, on Tuesday and Wednesday night, and left there on Thursday morning at 6 o'clock for Philadelphia. He was known by the name of Brown, having stopped at the same house last summer, when he informed Mrs Case that he was engaged in the tanning business. He took a seat at the stage office by the name of *James* under which name a note was received by Mr Jackson on Wednesday evening, stating that Mr Brown was drowned. The note was sent by a boy who also delivered Mr B's hat, said to have been picked up. This note has been examined by several gentlemen acquainted with the hand writing of Brown, all of whom are of opinion *it was written by himself!* What motive he can have for thus alarming his friends, cannot be divined. *N. Y. Merc. Adv.*

DEATHS IN NEW YORK. It appears by the Annual Report of the City Inspector, that the number of deaths in the city and county of New York, for 1825, was 5018, of whom 1721 were men, 1180 women, 1156 boys, and 961 girls, including 875 colored persons.—147 died of apoplexy, 843 of consumption, 293 of convulsions, 110 of dropsy, 196 of dropsy in the head, 138 of dysentery, 433 of fevers, 203 of inflammation of the chest, 203 of old age, and 244 still born.

INTEMPERANCE. An inquest was held at Baltimore on the 20th inst. on the body of Jeremiah Myers; and on the 21st, another on the body of a free colored woman, named Betsey Boston. Verdict in both cases, death by intemperance.

ASSASSINATION. Last evening, about *eight o'clock*, as Mr Edward Riley, an honest, peaceable and industrious drayman, was returning home, he was assaulted by some person unknown, who gave him a blow on the back part of his head with the standard of a cart, from which blow he immediately expired. This shocking deed was done in North Howard, between Franklin and Madison Streets, and it is supposed was perpetrated from the hope of plunder. *Balt. Gaz.*

The supposed murderer has been apprehended.

ILLINOIS. Gov. COLES, of Illinois, was absent from the State, for a short time, during the last fall; and Mr Hubbard, the Lieutenant Governor, *ad interim*, discharged the duties of Governor.—But on the return of Mr Coles, Mr Hubbard still insisted that himself was Governor, and that the former, by his absence, had vacated his appointment. Hubbard, after the return of Coles, purported to grant to some person a commission to fill a military staff appointment. The Secretary of State, entertaining different views of the matter from the Lieutenant Governor, refused to affix the great seal. A rule was granted by the Judges of the Supreme Court, upon the Secretary, to shew cause why a Mandamus should not issue. The Secretary shewed cause; and upon argument of counsel, the rule was discharged. But the gordian knot is still untied; and who is Governor remains to be settled. The court refused the mandamus, upon the ground, that the vacancy, sought to be filled by the Lieutenant Governor, was an original vacancy, and not one which had *occurred* in the recess of the Legislature, and that, therefore, neither the Governor nor Lieutenant Governor, could have legally filled the vacancy, by appointment. *Tenn. Knoxville Repub.*

GEORGIA. The Georgia business is understood to be yet in an unsettled state. The Secretary of War is reported to have employed the agency of Gov. Cass to treat with the Redstick Indians; and the rumour at Washington on Saturday was, that he had made an accommodation with them, by which they are to cede *almost* all their lands in Georgia; that the friendly Indians are not participants or parties in this Treaty, nor are they to receive any thing under it; and that what was promised under the late Treaty is to be withheld. But it is surely impossible that the President can acquiesce in any such engagement. Col. Crowell, it is said, is not to be dismissed. We suspect that Georgia will be very much dissatisfied with these arrangements and that they will be productive of no little debate and irritation in our public councils.

OHIO CANAL. JAN. 17. The Canal Bill passed the House, by a vote of 46 to 23. Many attempts were made to amend it, all of which failed except one, which limits the interest on the temporary loan at a rate not exceeding six per cent. By the provisions of this bill, in conjunction with the law of last winter, the Commissioners of the Canal Fund are authorized to borrow 100 000 of dollars for the expenditure of 1826; and 1,200,000 dollars for 1827, and 1828 each, which is supposed to be sufficient for the completion of the work. Thus the canal policy marches on with an accelerated force, triumphing over all opposition.

SAVANNAH, JAN. 20. We mentioned yesterday the discharge of Campbell and Dillon, after a trial in the Supreme Court, for the murder of the late John M'Kinnon, of which they were acquitted from a want of evidence. They were yesterday morning again arrested, on the evidence of a man named Barstow, who with them has been committed to Jail. Barstow was a witness on the former trial, but from the prevaricating character of his testimony was discredited altogether. We understand he has since deposed to circumstances, which if true, go to fix the deed upon the individuals who have been thus a second time arrested, (Campbell as principal, and Dillon as accessory,) and to make himself an accessory after the fact, having seen, according to his present declaration, the body after the murder, and assisted with several others, whom he did not know, in throwing it into the river.

MURDER. Waa-was-sum, an Indian, has been murdered in Detroit, by Chimick, his nephew, who was seen dragging the body out of the road.—Chimick, the Big-Beaver, and his father, Kiskaw-ko, have been committed, the latter as accessary.

## GENERAL SUMMARY.

Some of the poetry of the U. S. Literary Gazette has gone the rounds of the journals and papers in England until its origin is quite forgotten.

Mr Huskisson has expressed an opinion that the Mechanic's Institutions, now rapidly forming throughout England, should be limited in their objects, "to teaching such branches of science as will be of use to mechanics and artizans in the exercise of their respective trades."

The art of printing was introduced by the Turks into Constantinople in 1726 or 1727, and 18 works, comprising 25 volumes were published; principally on history and philosophy, and translated from the Arabic, French or Latin. Then for 43 years no book was printed. In 1783 the art was revived, and in the 36 years ending in 1820, fifty works were published.

The house occupied by the late Emperor Napoleon Bonaparte, at St Helena, has been converted into a stable. "*Sic transit gloria mundi.*"

There are now sixty five periodical works in Germany, and their number is increasing. Nineteen are published in Russia.

It is said that the English government have made arrangements to transport the Cleopatra's needle to London, and set it up at Charing Cross. Mr Maberly has engaged to perform the Herculean task for £9000.

The number of Slaves in the British West Indies Islands is 552,400; at the Cape of Good Hope and the Mauritius 120,694; total 673.094.

An English journal exclaims—Mexico free! The states of South America free! St Domingo free! where will these things end?—Time is indeed, as Lord Bacon says, "The great Innovator."

A gentleman of Cambridge, England, skilled in Chemistry and Mechanics, has brought to perfection a time keeper of most simple construction. Its entire movement consists of one common wheel and a lever, which act by a chemical process which may be applied as necessity requires. This ingenious piece of Mechanism will neither require the operation of cleaning or winding.

In 1821, the Poor's Rates of England, which had risen to 20 millions, diminished to nearly one half.

BED OF THE TIBER. An English writer proposes to the speculating capitalists, that they should employ a portion of their superfluous wealth in clearing out the Tiber. In the bed of this river are supposed to be buried the remains of very many of Rome's antiquities in marble and brass, gold and silver, and precious stones. Multitudes of statues are known to have been thrown into the river during the civil wars. It is stated from Rome, that the golden candlestics of Jerusalem are supposed to be there. This is not a new project. Cardinal Polignac, ambassador of Louis XV at Rome, had it much at heart; and a slight attempt to do something was made in 1818.

THE LAKES. Previous to the late rains, it was observed that Canandaigua lake was several feet lower than usual at that season of the year; and that lake Ontario was four feet lower than it was ever known before.

Another natural manufactory of inflammable gas has been discovered in New York, and will probably, be also applied to light the adjacent village, called Palmyra.

A man lately starved himself to death at Middletown, N. J. It would seem from the account, that he lived fourteen days without eating or drinking.

It is stated in an article signed "The journeymen coopers of Baltimore," and published in papers, that their wages do not exceed $3 a week—and unless an advancement takes place, they must leave off work.

The towns of Rehoboth and Attleborough have purchased farms, which are to be cultivated by their paupers, who are placed there for that purpose.

The force actually at work on the Chesapeake and Delaware canal, exceeds 2500 men.

On the 1st of January the Navy Pension Fund amounted to $994,465 89. The annual pensions amount to $47,521.

From a statement laid before Congress it appears that the public lands relinquished under the acts for the relief of purchasers, amount to 3,639,621 acres; estimated value, $12,307,601.

At a recent Court of Common Pleas, held at Cayuga N. Y. the case of Julia Ann Seely against John H. Grover, resulted in the recovery of $400 for a breach of promise of marriage.

Upwards of 373,000 barrels of flour and meal were inspected at Philadelphia in 1825.

On Monday and Tuesday of last week, one hundred and fifteen Aliens, residents of Paterson, N. J. reported themselves and declared their intentions of becoming citizens of the United States, agreeably to the acts of Congress upon that subject.

*How to get rid of a friend.* A London paper recommends the following simple remedy against that common complaint, a troublesome acquaintance. "If he is poor, lend him some money; if he is rich, ask him to lend you some; Both methods are said to be effectual."

Our feeling old friend Winter has favored the agriculturalists with an excellent supply of heaven's best salt, and which will fully preserve the grain. Snow was four inches deep in this part of the country yesterday. We understand by a respectable farmer that our mountain brethren had it 6 inches 10 days ago. *Alexandria pa*

MAINE STATE PRISON. By the statement of the Warden of the State Prison, it appears that the number of convicts on the 7th January, 1825, were 58. Discharged since on the expiration of their sentence, 38—Pardoned, 3—Escaped, 1—Received since, 56. Remaining in confinement, Jan. 2, 1826, 72. The expences of supporting the convict for the past year have been $9571,48; and the value of their labor has been 9294,71; leaving a balance against the state for the support of the Institution, of $276,77.

The Rev. Isaac Willey was ordained pastor of the Congregational Church in Rochester, N. H. on the 13th ult.

## MARRIAGES.

In this city, Mr Wm. J. Wilson, of Pennsylvania, to Miss Almira B. Johns, of Boston.

In Dorchester, Mr Robert Vose to Miss Abigail Pope; Mr George L. Russell to Miss Mary Ann Parcher.

In Salem, William P. Endicott, Esq. to Miss Mary Crowninshield.

In Louisville, Gen. Henry Atkinson, of the U. S. Army, to Miss Mary Ann, eldest daughter of the late Thomas *Bullitt*, Esq.

## DEATHS.

In this city, Mrs Mehitable S. Welles, wife of Benjamin Welles, Esq. and eldest daughter of the late Governor Sumner.

Mrs Martha Marston, aged 50.

Rosamond Cook, child of Mr Lorenzo Draper, aged 9 months; Mrs Elizabeth, wife of Mr Samuel Andrews, aged 59; Catharine Craddock Brinley, aged 19, only daughter of Robert B. Esq.

In Roxbury, Miss Fanny Parker, of Amsterdam (Holland) aged 20.

In North-Bridgewater, Capt. Jesse Perkins, aged 84, a revolutionary soldier.

In Concord, Mr Ezekiel Mills, aged 80.

In Carlisle, Mr Jonas Duren, aged 77.

In Westford Jonathan Hildreth, a revolutionary worthy.

In Plymouth, John Watson, Esq. aged 77; Mrs Experience, wife of Mr George Perkins, aged 44; Mr Seth Rider, aged 82.

In Hubbardston, Doct. Moses Phelps, aged 75.

In Milton, Mr Dunn; found on the Brushill Turnpike, frozen to death.

In Beverly, Mrs Hannah Shearman, late of Lynnfield, aged 93.

In Framingham, Deacon Matthias, Bent, aged 78.

In Newport, Capt. William Engs, aged 81.

In Derby, Con. Capt. Joseph Hull, aged 75, father of Com. Isaac Hull. Capt. Hull was one of those worthies who fought for liberty, in times that tried men's souls.

In Portsmouth, Mr William Gardner, aged 53.—returning home on Tuesday evening last, in a state of intoxication, he fell in the street; when found he was so much frozen that he soon after expired.

Suddenly, in Garrard county, (Ken.) Mr Nathaniel Scott. When his death was discovered, he was lying on his horse, at his own gate, with his feet in the stirrups, and his arms clasped round the horse's neck.

In Gibraltar, Capt. Cunningham, of the Colombia privateer, General Saublette, of wounds received in an action with several Spanish vessels.


## UNITARIAN MISCELLANY.

ODD NUMBERS of the Unitarian Miscellany will be supplied at the Office of the Christian Register, No. 81, Washington street. jan. 28.

## RECOLLECTIONS OF JOTHAM ANDERSON.

A FEW copies of this work remain on hand, and may be had at 81 Washington Street.


# BOSTON, FEB. 11, 1826.

## IMPEACHMENT.

On Wednesday morning last, the Senate of this Commonwealth, as a Court of Impeachment, declared "that SAMUEL BLAGGE, Esq. was fully acquitted on each and every of the articles of impeachment which had been preferred against him by the House of Representatives."

Thus has terminated a tedious investigation, founded in falsehood and deception. It is a subject worthy of consideration, whether a more expeditious and less expensive mode of trying the inferior officers of Government may not be devised, than that pursued in this case.


## U. S. LITERARY GAZETTE.

JUST PUBLISHED by CUMMINGS, HILLIARD & Co. and HARRISON GRAY,—The United States Literary Gazette. Vol. III. No. 9.

CONTENTS.

*Reviews.* Milton's Treatise on Christian Doctrine. Pinkney's Poems. The Subaltern, or Sketches of the Peninsular War. Towle's Grammar of Astronomy.

*Miscellany.* Napoleon and Franklin. Principles of Political Economy. 18. Commerce in relation to the General Interests of Society.

*Original Poetry.* The Fair Italian. The Shaker and the Shoes. Euthanasia.

*Critical Notices* Leisure Hours at Sea. Ray's Address before the Academy of Fine Arts. Hopkin's Observations on Electricity, &c.

*Intelligence.* Running a Muck. Botany Bay.—Public Schools in Europe. List of New Publications.—*Literary Advertiser.* Feb. 11.

## SMOOTH PREACHING.

ON hand, at the Christian Register Office, several hundred of a cheap edition of "Smooth Preaching." Feb. 11.

## HINTS OM EARLY EDUCATION.

JUST Published, by *J. R. BUFFUM*, Salem, and for sale at this Office, and by Cummings, Hilliard & Co. "Hints on Early Education, and Nursery Discipline" Feb. 11.

## BOOKS FOR CHILDREN.

THE following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.

Robert Fowle.

Lafayette, or Disinterested Benevolence.

George Freeman, the Farmer's Boy.

Joseph Ellis, the Berry Boy.

The following other valuable works, for Children and Youth may be obtained as above.

Well beloved, or Daily Devotions.

Filial Affection, or the Clergyman's Grandaughter.

The Factory Girl.

Reciprocal Duties of Parents and Children by Mrs Taylor. Feb. 11.

## STANDARD WORKS IN THEOLOGY.

THE following valuable books are for sale a No. 81, Washington Street.

Campbell's Translation of the Four Gospels 4 vols. 8vo.
Do. do. 1 vol. Quarto.
Do. Lectures on Systematic Theology.
Fratres Potoni, 9 vols.
Paley's Work, calf, 5 vols. 18mo.
Do. bound, do. 18mo.
Tappan's Works, 2 vols.
Henry's Annotations, 6 vols. folio.
Wakefield's Translation of New Testament.
Improved Version of New Testament.
Orton's Exposition, 6 vols.
Butler's Analogy.
Priestley's Evidences, 2 vols.
Do. Discourses,
Porteus Lectures, 8vo.
Lathrop's Sermons.
Biblia Hebracea (Vau. Der Hooght.)
Feb. 11.

## TYPE FOR SALE.

THE Type on which the Register is printed; consisting of about 300 lbs. Long Primer, and 200 lbs. Brevier. It will be sold very low, if applied for immediately.

ALSO—A fount of Pica, consisting of about two hundred lbs. and but little worn, may be obtained on reasonable terms, if applied for soon.

☞ ALSO.....A second-hand Standing Press, with an excellent screw.

February 4.

## MR CLOUGH'S SERMON.

JUST published at the Christian Register Office, No. 81 Washington street, and for sale at the bookstores generally,

"A Discourse delivered at the opening of the Christian Meeting House in Boston, at the corner of Summer and Sea streets, December 29th 1825.—By Elder SIMON CLOUGH. feb. 4.

## JOURNAL OF EDUCATION.

JUST published by THOMAS B. WAIT & SON, No. 90, Court street. and 9, Franklin Avenue, the first number of the *American Journal of Education.*

CONTENTS.

*Miscellaneous Articles.* Prospectus. Address.—Infant Schools. Physical Education. New York High School. Boston Monitorial School.

*Reviews.* Rev Mr Greenwood's Sermon for the Boston Female Asylum. Rev Mr Wayland's Duties of an American citizen. Dr Griscom's Monitorial Instruction. History of the United States.

*Intelligence.* French Academy of Education.—General Knowledge Society. New Plan of Instruction. United States National University. Education in the State of New York. New York Female High School. Mr Owen's School at New Harmony. Education in Massachusetts. Agricultural Seminary. Boston Female High School. Lectures on the Physiology of Man. Gymnasium.

*Recent Publications*, Designed for the purposes of Education. Books for Children. Feb, 4.

## MR LADD'S ADDRESS.

JUST Published at 81, Washington street, and for sale by the booksellers generally, "An Address delivered at the Tenth Anniversary of the *Massachusetts Peace Society*, Dec. 25, 1825, by William Ladd, Esq." jan. 28.

## OCCASIONAL SERMONS.

THE following occasional sermons may be had at the office of the Christian Register.

Rev. H. Ware's, at the dedication, at Northampton.

Rev. Mr Brazer's, before the Society for Promoting Christian Education in Harvard University.

Rev. Mr Lamson's, on the Adaptation of Christianity.

Rev. Mr Greenwood's, at the late anniversary of the Boston Female Asylum.

Dr Thayer's, at the Installation of Rev. W. Bailey, at Greenfield.

Rev. Henry Ware's, at the ordination of Rev. W. Furness, at Philadelphia.

## SPARKS' THEOLOGICAL TRACTS.

ALL the past Nos. of this work may be obtained at the Office of the Christian Register. The 12th No. which will complete the work, is now in press, and will be published in a few weeks. Feb. 4.

## Poetry.

### TO AN INFANT.

Thou wak'st from happy sleep to play
With bounding heart, my boy!
Before thee lies a long bright day
Of summer and of joy!

Thou hast no heavy thought nor dream
To cloud thy fearless eye;—
Long be it thus; life's early stream
Should still reflect the sky!

Yet ere the cares of earth be dim
On thy young spirit's wings,—
Now in thy morn forget not Him
From whom each pure thought springs!

So in thy onward vale of tears,
Where'er thy path may be,
When strength hath bow'd to evil years—
He will remember thee. *Nat. Gaz.*

### HOUSE OF PRAYER.

Let me with sacred awe repair
To the solemn house of prayer;
And as I go, O thou, my heart,
Forget each low and earthly part,
Religion, enter in my breast,
A mild and venerable guest!
Put off, in contemplation drowned,
Each thought impure in holy ground;
And cautious tread, with holy fear,
The courts of heaven—for God is here.
Now my grateful voice I raise;
Ye angels, swell a mortal's praise,
To charm with your own harmony
The ear of Him who sits on high!

HAMILTON.

## RELIGIOUS NARRATIVE.

### MINISTERS NOT USELESS.

Mr Evanson was one of those unbelievers, with whom our country abounded some few years ago, when the writings of Paine possessed an influence so far beyond their importance. He had learned to abhor priestcraft in its worst forms, and passion prevented him from perceiving in the very name of priest any thing but tyranny, treachery, and deceit. He belonged to a small and peaceful country congregation, which was spiritually fed by a worthy pastor, whom malice itself could not assail for one defect of character. But he was a *priest*, and therefore appeared to the indiscriminating eyes of Mr Evanson more like a monster of mythology, than as a model of humanity. By constantly exercising his imagination, our infidel at length began to believe what he at first only fancied, till finally he professed himself the open and unrelenting enemy of one of the most innocent men. The clergyman struggled through the arduous duties amidst persecution so unprovoked, and hostility so undeserved, and at length he died in middle life.

"We will have no minister, Mr Moderator," exclaimed a voice at a town meeting a few weeks after the decease of the pastor whom we have just mentioned. "The priesthood has always been a curse to the world. Let us try and see if we cannot live without these useless appendages to society. I wish, Sir, that the motion before us might be indefinitely postponed." It was the voice of Mr Evanson. Happily, there was not one person present on whom his arguments or his talents had any effect. And without deigning to reply to him, they voted almost unanimously to call a well educated and pious young man to the charge of their congregation.

Need I describe the sullenness, the malice, the disappointment which disfigured the countenance of this incendiary? He retired home to wreak on his family that vindictive humor to which his fellow-citizens in public were impenetrable. He forbade their attendance on the ordination, and commanded them never to appear at meeting.

Nature, as I before intimated, had given Mr Evanson a mind of a respectable order. He had been early fond of books, and was habituated to reflection on certain subjects, respecting which his prejudices had not been unhappily excited. But he was situated in a wilderness, as it respected every thing belonging to philosophy or literature. There lived but one person near him, who was at all qualified for such an intercourse as he would gladly cultivate. But that person was his hated minister! How many pangs and struggles would agitate his mind at the thought of this circumstance! How often would he inwardly murmur that this imaginary foe united to the advantages of a public education the worthlessness of piety.

These two persons would of course sometimes encounter each other in society. The marks of deference, untinged by the least particle of superstition, which was paid to the clergyman, could not but excite the uneasiness and envy of his unaccountable enemy. And yet Mr Evanson's good sense would often make him perceive the invaluable influence which the pastor exercised over his flock. He saw there was a guide for conversation; an authority in disputes, a source of information, an example of deportment, all united in that one person; and yet no assumption of superiority, no interference in debate, no vanity of communication, and no authority of demeanor, to shock, or disgust, or repulse. Thus the idea of the priest, would often momentarily slide out of Mr Evanson's mind, and he would think that he was listening only to the gentleman and the scholar, and if he brought malice and hatred along with him, he certainly carried some knowledge and gratification away.

Nearly in this position did circumstances remain for several years. The pastor grew stronger in the affections of his flock, his usefulness among them increased, and his fame extended more and more through all the surrounding churches. Time and reflection likewise gradually smoothed away many of the rough parts of the infidel's character. He saw that the most principled men were in general the most religious; he witnessed the different effects of his own mode of bringing up his children and that of his pious neighbors in bringing up theirs. Especially, he had opportunity to observe, that owing to different circumstances of the church, and the prevalence of more correct and enlarged conceptions respecting the institutions of the Gospel, the priesthood of modern times are wholly unlike the priesthood of ecclesiastical history. Besides, age was now creeping on apace; the flush and self-importance of maturity had subsided; the world about him seemed bereft of that stamp of eternity and undecaying vigor, which the consciousness of his own strength had formerly lent to it; the pride of reason had too often been checked and mortified still to believe itself omnipotent; he felt his own helplessness; he would cling to some higher power if he could; he would cultivate an intercourse with the unseen world, with the "Maker of his frame;" but, who shall be the medium? who shall relieve that cloud of distressing doubts, which had so long darkened his soul, who shall meet all his blasphemous scruples, and crush them? who shall vindicate for him the ways of God to man, and lead him in the way which is everlasting? He knew of but one person, whose manner of life, whose education, whose experience, whose course of thinking, whose character, rendered him a proper confident in this trying season. Oh, how humbled were his feelings! But the complacency of his most intoxicated pride had never given him any thing like the sweet satisfaction which that humility imparted now. He sought the society of him, whom he had long shunned, he scarcely knew why, and long had reproached, he almost knew not how. He was received, as if he had been a friend for life. His feelings were entered into at once; his doubts were anticipated and met; his views were cleared up and widened by the patient reasoning and the enlightened representations of one, who had made such subjects the themes of his morning, noon, and evening contemplations. Life now began to appear in different colors to our former infidel. His heart had a feeling quite strange to it; it was as if a tide of benevolence had gushed in and driven away the turbid humors which had so long stagnated there. In the mean time, he did not forget to whom, by the blessing of heaven, he was indebted for the happy change that had taken place in his character; and he maintained no more that ministers were "useless appendages to society."

Henceforth he became the constant frequenter of public worship. In consequence, he grew more and more attached to one, who led his devotions, who directed his thoughts to proper subjects of religious meditations, who taught him especially how to think, and who, by showing him from time to time, the workings of the human heart, and the faculties of the human soul, communicated to him the invaluable arts of self-knowledge, and self-government.

By the united misfortune and fraud of a friend for whom he had become responsible to a large amount, he saw very nearly the whole of his estate seized and conveyed from his possession. In declining years, with a large family around him, he could not but feel this stroke severely. Indeed, according to his own confession, his sensations would have been stung to madness, had it not been for the mild interposition and heavenly advice, and sweet consolations, which were lent him by his minister.

The person whose simple narrative we are relating, had a son, for whom his heart felt more than the usual fondness of a father. But long before his reason opened, he had become a convert to his father's infidelity. The seeds were sown too early and too deep to be rooted up at pleasure. The conversion of the parent was not accompanied by the conversion of the child. The life he had led, was a practical commentary on the lessons and example he had received. At the loss of his father's property, he plunged deeper into excesses. His vices were not checked, they only became meaner, and his father saw too plainly that he was irrevocably given up to ruin. Few can imagine the agonies of recollection and anticipation which thus harrassed the old man's soul. And few, who have not felt the power of religion, can imagine the mitigations which were poured into it, by the voice of one, whose sole business it was, like his master, to go about doing good.

But this was not all. He had a daughter to whom he looked to smooth and soften the pillow of his age by her cares, and to perfume it by her virtues. She was to him a jewel of excellence, a flower of beauty—his pride and his idol, and the charm of his existence. But the tomb claimed her, and left him—no, not desolate. The common friend of both remained behind. *He* remained behind, who, as he wiped away his own tears, taught the bereaved father by example as well as precept, the art of religious consolation. Had no other circumstances occurred to reconcile Mr Evanson to our clergyman, yet that reconciliation must have taken place inevitably, in consequence of the devout and sympathetic supplication offered up to the God of all grace and consolation, on the day that his daughter was consigned to the grave. The most hardened infidel opens his ears to the voice from the sanctuary, when sorrow and crushed tenderness have closed it upon the world.

We have but one scene more in which to present these two persons together. It was the dying scene. It is there that the most brilliant triumphs of the ministers of religion are displayed. What would have been Mr Evanson's departing horrors, if his hand had not been pressed, nor his dying palpitations watched, nor his despair allayed, by the very man whom he once shuddered to encounter?—They were alone together for an hour. The whole family were then called in, and after a solemn and pathetic address, in which he bade them farewell, and bequeathed to them the richest treasures of advice, these were the last words he ever uttered, "And above all, you will exercise an undiminished and perpetual reverence for the ministers of religion. Had it not been for him who now stands at the side of my bed————"

## EDUCATION.

### MONITORIAL SCHOOLS.

An interesting account of the "Boston Monitorial School" is given in the "American Journal of Education," from which we extract the following paragraph.

I have said that children four years old are received into our school. For the sake of perspicuity and order, I will begin with such a child, and conduct her through all the branches yet taught in the school. Every child in school is furnished with a slate and pencil, which are considered part of the furniture of the school. The first object is to teach the alphabet. An A is made on the child's slate by another competent child, called a monitor. The child is told the name of the letter, and asked to imitate it. Few do so without some persuasion; but after the monitor has held her hand, and made a few letters for her, the child will never need such assistance again. Her first rude attempts are praised, she feels proud of her work, and ambitious to go on. After making perhaps fifty As, she is shown a B, told its name, and encouraged to imitate it. In this way, she will learn to make and name three or four letters in two hours; but, lest she should be tired of this exercise, she is shown a book, and asked to pick out As and Bs, or such letters as she has been writing. In this way, the alphabet is easily taught in one month; whereas, on the old plan, from four to six months are consumed in learning the *names* of the letters, to say nothing of being able to write them. The child then takes the spelling-book, and writes words of two letters; pronouncing them frequently after her monitor. In this way she soon becomes acquainted with the four pages of her spelling-book, which succeed the alphabet, and which, in the book we use, contain all the combinations of letters, and all the sounds which can properly be called English. After she has written her few words a sufficient time, she is required to pronounce and spell them to her monitor. But this is not her only exercise; for, young as she is, she is capable of doing something in arithmetic. "Fancy" beans are placed before her; and she is taught to count them, then to add, subtract, and divide them. When tired of this, she is taught to make the figures on her slate, as she had done the letters before, and then, perhaps, to draw houses and other objects, by way of reward. The child is never idle, and never wishes to be so. * * * *

As soon as the child can write words of four or five letters, she is required to read. The best readers are selected for monitors, by an examination similar to that for spelling monitors; and these reading monitors are taught by the master. The rest of the scholars are divided into small classes of five or six; and, leaving their seats, form a semicircle around the monitor. The children are allowed to correct the reader, and "go above her" for so doing; and the monitor is required to read often to her class. The small number in a class affords each child an opportunity of practising much; and the habit of correcting each other makes them attentive and, sometimes, critically correct.—The monitors are frequently changed, that if any one has communicated an error to her class, her successor may detect it. All the classes are reviewed also by the master; and the best readers are promoted to be monitors, or to rank with higher classes.

Here I would make one remark which is equally applicable to every other exercise. Such is the number of classes, that every child can be accurately classed with her peers, and a fair competition allowed. In schools on the old plan, where the classes are sometimes very numerous, the lowest are necessarily very inferior to the highest; and children, when brought into competition with others, so greatly their superiors, lose all desire to excel, because success is hopeless; but when her competitors are her equals, or nearly so, the child will seldom refuse to exert herself. * * *

In English grammar, the class of monitors recites or *practises* with the master. The first object is to teach children the distinction that exists between words; and in aid of the grammar, which is simple and practical, something like the following method is adopted. The beginner is shown a heap of cards, on each of which is written a word.—She is required to assort or class the confused heap. She finds it impossible. She is desired to pick out every word that is the *name* of any thing. This she will do with ease and pleasure. The heap is greatly reduced. She is desired to pick out such as imply *doing* something. She will do this, and so with all the other classes of words.—She may then perform the same exercise in a book. She begins to study her grammar, but advances not a step without putting in practice what she learns. It need not be said that before children can parse, they can often speak and write correctly. The constant use of a slate and pencil naturally leads to written communications with each other. Children six years old write very good letters to their playmates; but, as these loose compositions afford no good opportunity for correction, I generally tell the young class a short story, and require them to write it on paper in the best manner they can.—These I correct and return to them with suitable advice. This method relieves them from the intolerable labor of writing, when they have nothing to write about. The compositions of the upper classes are of a different order.

### RELIGIOUS EDUCATION.

The education of all youth should be strictly a religious education. I do not mean by this, that children should be bound down to the reading of the Bible, chapter by chapter, and the regular rehearsal of a catechism, and the mechanical repetition of a few hymns,—and that it then should be taken for granted, that their religious education was complete. I would reach after something far more definite, solid and practical. I would insist that they should be made to *understand* the laws of God, and to see and feel their application to their own bosoms and their own daily conduct; that they should be well grounded in all their personal and relative duties, by those who are well qualified to instruct them; that each individual should be enabled to form for himself a set of clear and immoveable principles, from which should perpetually spring up the practice of honesty, sobriety, industry, humility, benevolence, and all the consenting virtues.

I would repeat, that a mere lip religion will not do, will not answer the purpose.—Religion must bear down, as it were, with a nicely adjusted pressure, on all human actions and events; it must be woven in through the whole texture of life and conversation or it is a useless thing. When properly inculcated, however, it is the very first and most important thing, and nothing else is valuable without it. A variety of well digested knowledge will indeed happily prepare the way for its reception and efficacy; but if it be absent, all possible knowledge is "a sounding brass and a tinkling cymbal." Religion is the only sure foundation of virtue; and what is any human being, young or old, rich or poor, without virtue? He cannot be trusted, he cannot be respected, confided in, or loved. Religion is the only sure index of duty; and how can any one pursue an even or a reputable course, without rule and without principles? Religion is the only guide to true happiness; and who is there so hardy as to assume the tremendous responsibility of withholding those instructions and consolations, which dispel doubt, soothe affliction, make the bed of sickness, spread the dying pillow, and open the gates of an effulgent futurity?

Let then religion be the primary object in the education of the young. Let it mingle naturally, easily, and gracefully in all their pursuits and acquirements. Let it be rendered intelligible, attractive and practical. Let it win their affections, command their reverence, and insure their obedience.

*Greenwood's Sermon.*

## VARIETIES.

### THE MISSIONARY.

The following is an extract from "Letters from the East," an article of the Nw Monthly Magazine for last December. The writer is giving an account of Beirout, or Bairout a seaport town of Syria.

A circumstance took place here that amused us a good deal. A genteel, but rather a wild looking young Swiss, one day came to the consul's; he appeared very fatigued and careworn, and happy to find a place of refuge, for he was just arrived from the mountains. The history of this poor gentleman affords a striking picture of religious enthusiasm in its highest excess. He had been, he said, a great profligate in his own country, but had been reclaimed by the preaching of the celebrated Madame Krudener, and soon after considered it his duty to go and preach the gospel in the lands from which it was first promulgated; in fine, to turn the Arabs and the Orientals in general to Christianity. He landed at Alexandria, and his money being exhausted, Mr Lee, the consul, gave him a small supply. With this he found his way by sea to Acre, and then wandered up the country towards the mountains. He found no one who cared to listen to his addresses, or to show him hospitality; owing, perhaps, to two reasons, that his finances were low, and that he knew not a word of the language; but this of course, he was quickly to acquire. But one fine afternoon he came to a grove of trees in some part of Lebanon, in one of which was a girl gathering fruit. She was either handsome, or her dress attracted his attention; and being very near-sighted, he stood at the foot of the tree, with his spectacles on, gazing intently upwards. The girl, who had never seen a pair of spectacles before, became alarmed, and cried out; when two young men, who were at work not far off, came up, and charged him with using magical arts on the girl, as they had observed his spectacles and fixed gaze. They beat him unmercifully, and plundered him of all the money he had left, and in this plight he found his way to the consul at Beirout. We persuaded him to quit his projects of evangelizing the natives, and turn his face homewards without delay; and being reinforced with a little cash, this young enthusiast set off next day; and we afterwards heard he had reached Alexandria, but whether he bent his course back to Switzerland, and finally relinquished his plans, we never learned.

This was a premature and unsuccessful attempt; but too much caution cannot be used in the efforts, now so general and admired, of reclaiming the people of the East from their errors and superstitions. The cunning and knavery of the Syrians will often prove an overmatch for the simplicity of the missionary; father T. in Jerusalem, is one proof of this, and there were two brothers of Mount Lebanon, clever and designing fellows both of them, who agreed to be baptised and become useful agents, on the promise of one hundred pounds, to be paid them by a wealthy and zealous supporter of the cause. The noted Eusebius, bishop of Mount Lebanon, came to England about six years ago to set forth the dark and distressed state of the Syrian Christians; he was chaperoned though many of the colleges at Oxford by one of the masters, and was made much of by some ministers, though mistrusted by others. His short stature, his red hair and beard, were any thing but prepossessing, but he interested the feelings and hopes of numbers by his affecting details of the desolation of his country, and finally set off with a capital printing press for printing copies of the Testament, and about eight hundred pounds in money.—When we were at Sidon, we found that this eastern dignitary was living in a style of excessive comfort, and to his heart's content at a few hours distance. With this money, which was a fortune in the East, he has purchased a good house and garden; not one farthing had ever gone to renovate the condition of the Christians of the East, and the printing-press or some fragments of it, were known to have found their way to Alexandria.

### EARLY RISING.

The following is given as Dr Paley's account of what led him to adopt the resolution of rising uniformly at *five* o'clock.

"I spent," said he, when conversing with some of his friends, "I spent the first two years of my undergraduateship happily, but unprofitably. I was constantly in society, where we were not immoral, but idle and rather expensive. At the commencement of my third year, however, after having left the usual party at rather a late hour in the evening. I was awakened at five in the morning by one of my companions, who stood at my bed side and said,—"Paley I have been thinking what a fool you are. I could do nothing, probably, if I were to try, and can afford the life I lead; you could do every thing, and cannot afford it. I have had no sleep, during the whole night, on account of these reflections and am now come solemnly to inform you, that if you persist in your indolence, I must renounce your society."

### HONESTY REWARDED.

Those who of late years have had occasion to visit the State House, during the session of the Legislature, have probably observed an elderly matron sitting by her table of nuts, apples, &c. in one of the lower lobbies. This good woman had the good fortune to find on the floor of the State House, two hundred dollars in bank bills, which as it has since been proved were accidently dropped by a merchant's apprentice, who had been commissioned to pay them into the State Treasury. The money was advertised the next morning, and immediately restored to the owner by the old lady, who was rewarded by a present of *twenty dollars*, and an annual stipend of *five dollars*, to be paid her on every anniversary of the day which proved her honesty. The good woman's name is Mrs Marshall; she is poor, as may be inferred from her vocation, but she has proved herself rich, inasmuch as she ranks among the "noblest works of God."

*Patriot.*


## RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

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